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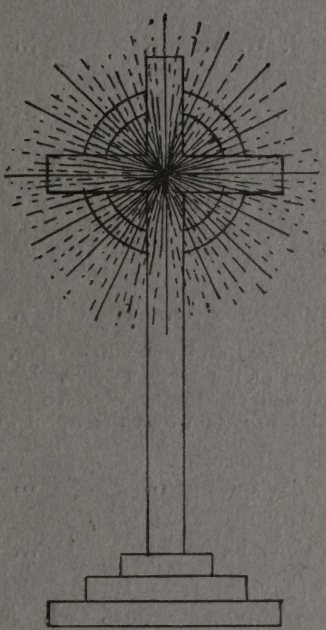
Vol I. New Series. No. 9.

SEPTEMBER, 1905.

# THE HERALD OF THE CROSS.



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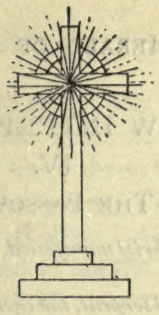

THE HERALD OF THE CROSS.

No. 9, New Series. September, 1905, Vol 1.

## *THE WAY OF THE CROSS.*

*Who is this that cometh from the Sheepfold, whose garments are dyed red?*

*I who speak a righteousness mighty to save.*

*Wherefore are thou red in thine apparel, and thy garments as one who has been treading the wine-vat?*

*Because I have been as one alone in the vine-yard. Of the children there were none to help me; therefore are my garments red with suffering, and my heart heavy with sorrow. For I called to them, and there was none found to respond. Then I wondered that none responded; for there were none who showed sympathy or sought help. But the children needed the salvation which mine own power secured for them.*

*It was thus my garments were sprinkled with the wine of hate, as they who were the children of hate sought to trample me in their fury. For they were drunken with the wine of their oppression, and sought to make my apparel even as you may behold.*

*I made mention of the loving-kindness of the Lord, the praise of the Adonai for all His gracious love towards His children, and for His remembrance of all their needs. For He sought them in all their trouble.*

*But they could not understand my message; and the children of hate contemned the Most High.*

*Yet of the children He said, "Surely they are mine!" So in all their affection He was afflicted, and the Angel of His Presence saved them.*

## THE NEW INTERPRETATION.

### IV.

### THE PASSOVER.

*"For this cause is Christ manifested, that he may destroy the works of the devil.*

*Now the devil, or old serpent, the enemy of God, is that which gives pre-eminence to matter."*

THE Lord's Passover may not be written. It is too sacred for the vulgar gaze of all who know not the Spirit of Truth. It was too full of soul anguish ever to be told. For the descent of the Christ into the hells in order to rescue the sheep of the Celestial fold, was the most terrible of all Heaven's acts. These Celestial members of the fold were the Sons of God who came to help this Planet in its dire extremity, and who had been betrayed to adopt the life of matter as the best method of accomplishing their mission. In all ages they had been the true prophets and teachers of the Divine Love and Divine Wisdom, though, like the souls they taught, they were for ages under the dominion of matter; but they knew inherently the Divine things of which they spake and wrote. They were by nature Spirits. With the fall of the Planet they had set out from their own system of the Sign of the Luminous Cross in order to effect the evolution of its children, who, through the fall of the Planet-soul into fixed conditions, which we call matter, were unable to grow towards the knowledge within themselves of the Divine Wisdom and Divine Love; for through the materialisation of so many of its kingdoms, this Planet had lost the power to give to its children the Celestial knowledge necessary for their true evolution.

* * *

In the creation of this world the Elohim purposed that the human souls who were to be the offspring of the Planet, should pass up through all the planes of the Planet, learning the Divine Wisdom from their constitution, and the Divine Love from their rich and full provision. It was not the

purpose of the Elohim to create any fixed planes or kingdoms, so that when men attribute the creation of the various kingdoms as we know them, to the Eternal Father, they are doing Him a great wrong. For all fixed conditions are opposed to progress whether in the Planet or its children. For man to be fixed in his life, would mean for him a condition of death to all his powers. And what would happen to him, if in a fixed condition, happened in large part to the Planet-soul. For when it materialised at the suggestion of the fallen angels—spirits who left their first estate and sought material existence on the Planet—it shut up its spiritual forces so that it was unable to unfold its life to its children. And these latter would have remained shut up in its interior, but for the aid which was vouchsafed by the Sons of God. These Celestials came to this Planet soon after it had materialised, when its conditions were not what we witness to-day. Had its conditions been such as we are familiar with, their mission would have been useless. For they had to teach those souls how to pass through the various planes of the Planet-soul in order to learn its mysteries; and to have done so with so many kingdoms in a fixed condition, would have been an impossibility. But when they came, the vegetable and animal kingdoms as we know them did not exist. These were not creations of the Elohim, but those of the Planet-soul.

* * *

The Sons of God had ages of conflict with the materialising spirits in their work of helping the souls on the Planet to pass through its various kingdoms, because these evil spirits sought continually to defeat the purpose for which the Celestials came. This they sought to do by tempting the earth's children to materialise also, and even to love a state of existence in matter. And so well did they lay their plans to betray these souls that, just when the first race of souls created by the Planet-God, had reached the spiritual kingdom of inward Divine realisation through the noble endeavours of the Sons of God, the evil

spirits succeeded in inducing them all to assume material forms like their parent. This produced such changes in the entire conditions of the race, that none of them have ever again reached that high state of inward realisation. For it was the fall of the human race into the same conditions as the Planet-soul. So that the doctrine of "the fall of man" is a very true and a very sad one; truer than the race dreams of in its speculative philosophies concerning the origin of evil; sadder than the souls of the race have ever realised even through their best religious embodiments.

The origin of evil was not in disobedience on the part of the human race, but on the part of the Planet-soul. The evil which overtook the race was the consequence of that "Fall." For had there been no material kingdoms on the Planet, its children would never have been able to assume material forms. In the day of their "Fall" they saw other forms of life in fixed conditions, and so were the more easily persuaded that it was the right thing to do. For by that time the Planet-soul had peopled the vegetable world, which in its true state is always spiritual, with many forms of a semi-fixed character; and the evil spirits had added to these many forms of an evil nature, full of their own poison; and they had perverted the human kingdom of the Planet by creating forms which were entirely foreign to the nature of the Planet, and thus introducing a kingdom which was not in the order of Divine Creation—viz., the Animal world. By doing this they perverted the spiritual essences of the Planet-soul out of which the Elohim had created the various spiritual kingdoms. And by the creation of these animal forms, they prepared the way for the degradation of the human soul. For whilst the animal kingdom was foreign to the purpose of the Elohim, it was in the plan of the materialising spirits who thus purposed to ensnare and make captive the whole of the Planet's children. So that the creation of so many strange forms full of still stranger feelings and habits, is thus explained, and seen to be other than of Divine origin.

* * *

The "fall" of the human souls into fixed conditions was the beginning of terrible disasters for them. From that fall have sprung all their sorrows and woe. From their love of matter has flowed all their evil and sin. From their love of existence have arisen all their sickness in body, mind, and soul. By means of that material love was hell kindled within their soul. By its influence over them was the spiritual world closed to their vision. Through following its leading have they passed through the valley shadowed by death, both physical and spiritual. In their pursuits after its presentations they have lost the inward vision of the Divine. By constant use of its forms have they come to regard it as the chief end of existence, and even of life. And now it has become a veritable god to them, which they worship with all their being. In it they seek their greatest treasures; in these treasures they seek for their highest gain; in that gain they seek for their most abiding joys; and in these joys they seek for perpetual happiness, though in all their seeking they never find it. And it is this constant seeking amid the materialised conditions which gives to them all the disharmony of mind, all the discord of soul, and all the antagonism which they manifest towards other forms of existence, and even towards each other. For the love of existence leads men and women to do all kinds of dishonourable things in order to gratify themselves. And it ever blinds the soul to truth and purity. It always kills noble aspiration. It changes the Divine love of the soul into the consuming fires of passion. It pauses at nothing to gain its end. It will gratify itself regardless of the pain and anguish which such gratification may impose upon others. It will inflict the most unnameable tortures on living creatures, for some personal end or supposed national good. It will even rob life of its means of sustenance, both in the physical and soul worlds. It will not falter to take that life, if it can do so without suffering to itself. It has been the Apollyon of the bottomless pit, for there is no foundation in its abode.

Those who have followed its allurements have sooner or later found themselves in the abyss of the outer darkness. For Matter is the embodiment of evil. It originated in Planetary disobedience through the deceiving spirits. It is the absolute perversion of spirit, the inversion of the spiritual laws of being, the very hell of the most terrible soul-bondage, the destroyer of all that is spiritually beautiful, the negation of all that is Divinely pure, the repudiation of that Wisdom and Love from which all true being springs.

* * *

In theory the Christian Communities have really believed this. They have taught their followers to look to the Spiritual World for rest in the Presence of God. They have pointed the seekers after Divine realisation to non-material states as the only place where it could be found. They have affirmed that in the body on this world there could be no realisation of the Divine, and so they have taught souls to regard it as an impossibility whilst thay were denizens of the earth. Thus have they unconsciously acknowledged that, in a condition of material existence, Christhood and all that is associated with the idea of Redemption, is impossible. Thus have they testified to the truth, though they have done so unwittingly, that matter is a false condition, that it is not in harmony with the Divine Will, that it is the soul's greatest enemy, that so much is it at variance with the laws of the spiritual world that, whilst souls are in its bondage, they cannot reach the Divine life. And yet these very Communities, whose faith is potentially right, and whose ideal is in the spheres of Divine Being, and who teach their adherents to look beyond the realms of matter for the realisation of all that is pure and true, immortal and Divine, nevertheless repudiate in their practice these very teachings. For, when they are told that the material world is a mistake, they affirm the prophet of such a doctrine to be too heretical to be even listened to. When it is affirmed and shown out of their own experiences that

the materialisation of Divine Truth has lain at the foundation of all the religious conflicts and all the bitterness which these conflicts have engendered in the various ages, they smile at the ignorance of those who have presumed to affirm so much. When they are informed that the manner of life in a state of existence is opposed to the Divine purpose concerning the soul, they look upon such teaching as the outcome of a perverted view of spiritual things. And when it is shown to them that their own faith affirms so much, they explain away their faith and their theories about Christhood, till they are left stranded on the shores of an unconscious repudiation of all that they believed they held to be most sacred. For when a man finds that he loves the life which matter gives him, when he has come to view the brevity of this life as a vast calamity, when his affections have so fully entwined themselves round the things of sense that it is agony for him to leave them behind, and when this love for the life of matter would keep him always in the physical body if he could remain, it matters little what he may profess as a belief in the reality of the Spiritual World.

And such is the state in which the vast multitudes of those who attend these Communities find themselves. The passing away from this world is the darkest experience they can think of, though they do all profess to believe in that Spiritual World from which all material things are banished, and where alone the soul can arrive at its perfect knowledge of the Divine and its perfect realisation of redemption. If they could only find some elixir of life which would ensure them a perpetual state of existence, few of them would trouble the religious Communities or teachers. For if men and women could stave off the encroachments of physical infirmity, they would then be seen in their true state: so many of them care so absolutely little for anything that is truly Spiritual and Divine. All they seek after day by day, whether in the capacity of business men and women, or in the way of social intercourse, or in the sacred fellowships, are the

things and the associations of sense. They must have the things which minister to the sense-life. They must have the riches that come by sense endeavours. They must have the happiness and joys which are born of the sense gratifications. They must have a religious exposition in harmony with the life of the senses. They must sing and dream of a heaven full of sensuous delights. They must be fed and nutured upon things which they call spiritual, but which are only the lacquered representations of the pure gold of Divine Truth. They must have a fetish which will resemble the worship and services of God, whilst it keeps Him out of His Sanctuary, and makes His vision impossible to the Soul.

* * *

When the Passover became known to the Chaldeans, they gradually lost its spiritual sense till it ceased to have for them any spiritual signification. When the Jews lost the meaning of the Passover which Moses had interpreted for them in the days of Armenia, they also lost its spiritual relationship to the soul. When the Christian Communities lost the Divine interpretation of the purpose of the Christhood, they likewise lost the meaning of the Lord's Passover. They thus became what the Jews were before them, and the Chaldeans still earlier: mere worshippers of the letter without understanding the spirit. Like the Jews, they raised anew the golden calf; and like the Chaldeans, they sought for its meaning in matter. They saw what they imagined might be an interpretation suited to the needs of a very needy race, and so they adopted it. They were the dupes of matter as truly as the souls were who first fell from their spiritual manhood into forms with coats of skin. They were afresh repeating that disaster; for they descended with the sacred doctrine of Christhood—*which is perfect spiritual manhood*—into the same conditions, by giving to it a material embodiment and a sensuous interpretation. They anew repeated the blunder of the Chaldeans in making it a sign of some material event in the world's history—which they did in associating it with His death. And like the Jews they

gave to it an outward interpretation, and only transferred the object from the Jewish nation to the whole world; for they associated His sufferings with the redemption of the entire Planet from the curse which He whose name is evermore Love is said to have pronounced upon the race when it fell into sin in its early representatives. And thus the drama of the Planet-soul's mistake, which its children repeated in their evolution, has now been also repeated on the plane of the soul; for that Holy and Sacred Act of the Christhood has been used by the astral world—a world generated and maintained out of matter—to lead the whole of Christendom away from the truth. And so the fall has found a repetition of the saddest character in the very religion which has most professed to exist to ransom human souls from the effects of that fall. And it has been the instrument of making those who professed so much, the vehicles of blinding the entire Western world to the truth concerning the Christhood; and, through that persistent degradation of the most Sacred Act and Holy Mystery, to make the meaning of the Christhood a bye-word in Eastern nations.

* * *

The fact that the Lord's Passover has come to be interpreted as having to do with the soul's redemption, is itself a testimony to a great Celestial truth. That Passover was the exposition of the doctrine which Zoroaster had interpreted to the Chaldeans as having relation to the Planet in its spiritual state; and which Moses had given to the Jews as one of the Celestial Mysteries, having relation to the soul when it reached Christhood. It had relation to the Planet in that it was done on its behalf; and it had a purely Celestial meaning because it was the act of a Celestial. For the Lord's Passover was not His death, nor the supper He was said to have partaken of with His disciples. It had nothing to do with these. These were but incidents in His Passover life. For, when these events took place, He had accomplished the Passover Act. That Act was not of a material kind. The picture of Gethsemane is itself

a sure testimony to this truth, although His anguish there has been degraded to a material event. His sorrow and anguish portrayed as having been witnessed in Gethsemane by James and Peter and John were not seen by them, though they knew of His anguish and sorrow. The portrayal was only meant as the attempted embodiment of His Passover Act, and was held like the most sacred of treasures in the archives of the souls of the handful of men and women who knew what He had done.

J. TODD FERRIER.

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## CLEANSING FIRES.

LET thy gold be cast in the furnace,
Thy red gold, precious and bright,
Do not fear the hungry fire,
With its caverns of burning light:
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
As a heart must be tried by pain.

In the cruel fire of Sorrow
Cast thy heart, do not faint or wail;
Let thy hand be firm and steady,
Do not let thy spirit quail:
But wait till the trial is over,
And take thy heart again;
For as gold is tried by fire,
So a heart must be tried by pain!

I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fire you have had to bear.
Beat on, true heart, for ever;
Shine bright, strong golden chain;
And bless the cleansing fire,
And the furnace of living pain!

ADELAIDE A. PROCTER.

## THE PATH OF CHRISTHOOD.

WHO shall attain to this perfection? The man who is without fear and without concupiscence; who has courage to be absolutely poor and absolutely chaste.

When it is all one to you whether you have gold or whether you have none, whether you have a house and lands or whether you have them not, whether you have worldly reputation or whether you are an outcast,—then you are voluntarily poor. It is not necessary to have nothing, but it is necessary to care for nothing.

When it is all one to you whether you have a wife or husband, or whether you are celibate, then you are free from concupiscence. It is not necessary to be a virgin; it is necessary to set no value on the flesh. There is nothing so difficult to attain as this equilibrium. Who is he who can part with his goods without regret? Who is he who is never consumed by the desires of the flesh? But when you have ceased both to wish to retain and to burn, then you have the remedy in your own hands, and the remedy is a hard and a sharp one, and a terrible ordeal.

Nevertheless, be not afraid. Deny the five senses, and above all the taste and the touch. The power is within you if you will to attain it. The Two Seats[1] are vacant at the Celestial Table, if you will put on Christ. Eat no dead thing. Drink no fermented drink. Make living elements of all the elements of your body. Mortify the members of earth. Take your food full of life, and let not the touch of death pass upon it.

You understand me, but you shrink. Remember that without self-immolation, there is no power over death. Deny the touch. Seek no bodily pleasure in sexual communion; let desire be magnetic and soulic. If you indulge the body, you perpetuate the body, and the end of the body is corruption.

[1] *The Two Seats vacant at the Celestial Table which are mentioned here are those of the Divine Love and the Divine Wisdom, to which all are admitted who are in the state of Christhood.*

You understand me again, but you shrink. Remember that without self-denial and restraint there is no power over death. Deny the taste first, and it will become easier to deny the touch. For to be a virgin is the crown of discipline. I have shown you the excellent way, and it is the *Via Dolorosa.* Judge whether the resurrection be worth the passion; whether the kingdom be worth the obedience; whether the power be worth the suffering.

ANNA BONUS KINGSFORD, M.D.

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## IN THE SILENCE.

IF we listen in the Silence
To the still "small voice within,"
Which is ever speaking to us,
And will keep us from all sin;
If we only heed its teachings,
Ours to question not the why,
Only do as we are bidden,
Leave to God the "bye and bye."

And the more we listen to it,
The bolder it will grow;
It will guide our feet unerring
In the way that we should go.
We can ask of it, all knowledge
Will be given which is best;
All we need is Faith and Patience,
Leave to It (our God) the rest.

All the joy and peace it bringeth
To the soul by grief oppressed,
For it whispers in the Silence,
"Come unto me and rest."
And the soul by Faith that cometh
And casteth out all fear,
Shall *know* there's strength in Silence,
If it lends a listening ear.

J. W. M.

## EDITORIAL NOTES.

THE SACRED ACTS OF THE CHRIST.

The doctrines connected with the life and death of Jesus are now to be once more affirmed by the Celestial World. These, as we have seen in our previous issues, have all been materialised. They have followed the course of both the Planet and the human race. They have felt the visible effects of the fall into matter of the human soul. They have been betrayed, even as the Planet was betrayed by those who loved the life which existence in matter gave, rather than that life which is the generator and inspiration of all true aspiration of the soul. They have been enveloped in a veil of tenuous matter, which presents them as full of beauty, even as the first race of human souls were allured by evil spirits through refined material bodies into assuming forms of flesh and blood, and fixed conditions. They have been shut up in the temple of stone rather than in that of the soul. They have been overlaid with the gold of the material life, till the pure gold of their Celestial nature has been absolutely hidden. They have found a home in the national life of the Western Nations, but not in the soul of these peoples. They have been raised up on the altar—like the Unknown God at Athens, to be worshipped without knowledge of their interior meaning; whilst those who so raised them have been content to point them out as the most Holy and Sacred Mysteries, whose meanings were simply concerned with the things of sense. For those who have professed to understand their Celestial meanings have, times without number, affirmed that they had no Celestial meaning. They have given to these most Sacred Mysteries interpretations relating to the Divine Love, but have failed to apprehend how that Love was connected with the sacred Acts of the Christ. They have loudly proclaimed to the world their assurance of the truth of these Holy Mysteries, without being able to give a reasonable exposition of them. They have so far failed to apprehend their Divine meanings that the various sections of religious thought have entered into the fiercest conflicts with each other over the meaning of them—each one contending that their interpretation was the best; and, in the case of many of the sections, enforcing their opinions and interpretations upon those who would be their adherents

* * *

THE BENIGHTED WEST!

Is there any wonder that the work of the Christhood has appeared to be a failure in making the Nations who believe in these Holy Mysteries, Nations of redeemed men and women? Is there wonder that the greatest peoples of the East should have rejected the Western presentation of the effects of the Christhood? Is there anyone who marvels at the dulness of the mind of the believer in Brahmanism in not seeing the beauty and truth of the religion of the Christhood? Is there any truth-seeking soul who can do other than marvel at the gross darkness which lies over the whole world after nearly two cycles of the effect of the Christhood? And if that darkness be so great after so many ages of the effects of the light of the Christhood, in what direction may we look for the cause of the failure? Where has the light been most shining? Surely in the West, where we find the grossest spiritual darkness. Where has the idea of Christhood been most professed? Surely amongst those very peoples who most repudiate such a life by their conduct. Where have the graces of the Christhood been most proclaimed? Surely where we now find the most mammon-worship, the most voluptuousness, the most masterful spirit, the most covetous mind, the most fearful instruments of torture and destruction, and the least desire for the life of the gentle, pure, meek, and loving Christ.

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WHOM THE CHURCHES HONOUR AND DISHONOUR.

Nor is that all that may be affirmed concerning the failure of the interpretations given by the West to the life and teaching of the Christ. For what may be witnessed in the Nations may be found in the Religious Communities. For the national life of the West has been moulded by the religious centres. The national expression is simply the heart showing its feelings unfettered. It is not worse than the heart found in the Religious Communities where the Holy Mysteries are supposed to be understood and taught. The war spirit manifested in the Nation is only the accentuation of the spirit of jealous strife which has entered into all the Religious Communities. The voluptuousness of the Nation has been generated by most of those who occupy the chief seats in the Christian Synagoues. The fearful debauchery which may be witnessed in any European country is the outcome of the

genius of those who build churches out of the blood of their victims, who give large donations to many institutions of charity which have had to be erected to try and stem the awful flood of social evil poured out from their dens. The poverty created through the love of power has been the fruit of many who have sat and who still find a chief place in the temples where the Christhood is proclaimed. The terrible evils which have been perpetuated by so many of those who have found seats and places of honour in the Religious Communities which professed to inculcate the doctrines and practices of the Christhood, are not to be writen by human pen. They are too revolting.

But this we may know and witness, that, whilst these Communities have honoured those who did these things, they have cast out those who became their victims. They have offered a seat of honour to the creator of mammon, but have cast a shadow of dishonour over those who have been betrayed by the evil produced. They have cherished the gold of the oppressor, but failed to shelter the oppressed. They have shown how the spirit of the world has underlain all their own acts; for they have ostensibly set out to lift men and women up to the noble attainments of the Christ-life, but have paused at the attainment of adherents. They have repeated the sublime Sayings of the Christ as mere empty shibboleths, without understanding their Celestial significance. And so they stand to-day as the heralds of a Christhood they have made impossible by their own incompetence to realise it, so that men and women might see what they meant. They stand before the Eastern world as the betrayers of their own faith. They stand before God as the modern betrayers and crucifiers of His Christ.

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THE HOLY MYSTERIES AND THE DOGS.

The Holy Mysteries of the Christhood are not to be given to such men and women. They could not understand them, and they would trample them under foot as an unholy thing. "Give not that which is holy unto the dogs" said Jesus. No one knew better than He what that meant in relation to Divine truth. For when He came to the world as Krishna and gave to His followers the sacred Mysteries of Christhood, they failed to apprehend His inner Celestial meanings, and gradually materialised all He had taught. Thus the religion of the East became

in a measure what the religion of the West now is—a mere lifeless skeleton, having form but no soul. The dogs were not meant as an insult to human souls, but rather to illustrate the danger of telling Heavenly Secrets to those who were steeped in materialism. For the dog, though now in the West regarded as a good and faithful companion of man, was never meant to be other than the illustration of degradation when used as a symbol. Because the dog form as it now is, typifies the descent of the Soul into Matter, and, therefore, the degradation of spiritual being. And when men and women are steeped in material existence they are only like a superior kind of animal, and not in a fit condition to receive the Celestial meanings of Divine truth.

It will therefore be understood by those who have true spiritual discernment, that the things which belongeth unto the Spirit cannot be given to any soul in whom the Spirit of Truth is not resident. For it were only to repeat the disasters of the past to impart to those who know not that inward Celestial inhabitant, the sacred Mysteries of the Faith. For just as the Planet-soul was seduced into fashioning for itself kingdoms of fixed conditions, and thus bringing upon itself the awful physical disasters which have rent it age by age; and just as the human race was deceived into descending from the planes of pure spiritual being, to seek manifestation in the phenomenal world; and even as there took place by that race the degradation of all the Holy Truths which the Sons of God communicated to them during their evolution towards the Divine Kingdom of inward realisation, so would these Sacred Treasures be again defiled by the perversion of their meaning were they communicated to those who have no spiritual discernment, and no genuine love for Divine knowledge for its own sake. The love of knowledge for the power which it may bring is as false as the love of any form of matter; and the whole of the Western world, national and religious, is heavily smitten with that kind of love. All their search for knowledge in the phenomenal world is with a view to power. Every new discovery is made the instrument of more personal and national greatness. It is the adumbration and visible image of that love which dethroned those Celestials who fell from their first estate into the condition which we name Hell. And that love of power would again take these Holy Truths and make them instruments of personal aggrandisement.

THE PASSOVER OF THE PLANET-SOUL.

The Holy Mystery of the Passover of the Planet-Soul was taken out of its Celestial setting. It was transferred from the Celestial plane of the Celestial world and put in the terrestrial plane of the solar system. It was changed from its natural Divine significance to the unnatural material meaning. It was associated with the Zodiac instead of with the Planet. It was made the occasion of the most degrading festivals in the earliest ages whose influences wrought terrible havoc on the physical planes of the Planet. It was also made the occasion of the most debasing orgies in the periods of the Chaldean, the Egyptian, the Babylonian, the Grecian and the Roman: orgies which so degraded the souls of these Nations, that they left nothing behind them but the wrecks of material greatness. That Holy Mystery is still spoken of as one of the solar myths by occultists who are seeking for the inner meanings of the Mysteries. They cannot see beyond the outward relationship of the solar event when the sun is supposed to pass over from the one hemisphere to the other, through the passage of the earth from the south to the north of the ecliptic. And they cannot see any further than the solar sign. Thus are they where the Chaldeans were when they materialised the sacred story given them by Zoroaster. Nor will they ever get further by means of mere occult interpretations. For such sacred planetary truths as are implied in the planetary Passover may only be known to those souls who are able to leave the study of truth on the Occult Kingdom, and soar into the regions of spiritual knowledge. For true spiritual knowledge cannot be found along those lines. It is only born *in* the soul of the spiritual adept.

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THE PASSOVER OF THE CELESTIALS.

The Holy Mystery of the Divine Passover which Moses gave to the Jews when in Ancient Armenia, was also taken out of its setting. It had relation only to the Celestial Spirits who had come to this Planet to save its children from disaster. These were the Sons of God. Their Passover was the act by which they were allowed to visit this world of material conditions, and dwell amongst its perverted kingdoms, in order to aid the Planet-soul to recover itself from such conditions by the right evolution of all its children to the Divine Kingdom of inward spiritual

realisation. That sacred act was given to those who gathered around Moses and became his disciples. They were called Initiates of the Spiritual Kingdom. And in their circles the Sacred Mystery was long preserved in its original setting. But when these souls passed away from the earth, there crept in others whose purpose had long been to wrest this knowledge from the Initiates. These were the materialising spirits who had deceived the Planet-Soul, the Planet's children, and the disciples of Krishna, Zoroaster and Hermes, into transferring the Holy Mysteries from the Celestial to the Material Kingdom. Thus a second Passover became the cause of the most degraded scenes in the Jewish nation. For, as we have said in our previous issues, the Jewish Passover was the occasion of the most degraded national customs which have ever been known. For they laid claim to Divine origin. They called themselves the disciples of Moses. They wrote and spoke of themselves as the Celestial children of the Father. And they did these things whilst they were living in a state of pure animalism. In such a state they applied the Passover to themselves. They sought the Divine knowledge of its meaning by means of their occultists during the period known as that of the Judges, and would have wrested that knowledge from those who had learnt it in the schools of the Initiates from which their true prophets sprang, if such Initiates had not been guarded from divulging the secret by the most fearful of oaths.

* * *

THE GREAT BETRAYAL.

Yet another Passover has fallen into the like abuse. The most Sacred Act of Jesus in the hour when He realised His Christhood has been the occasion of all the lowest acts in the history of sin. It was early taken from its pure setting by those very spirits who had deluded and deceived both Planet and children, and put in a degraded material form in order to make its Celestial history impossible. It was transferred from the Divine to the material kingdom. Its sacred story was perverted to mean that the Christhood was not what it seemed to be, but rather was the occasion of a manifestation of the Divine Judgment. For they made the Passover to be a sacrifice on the part of the Christ to meet and satisfy the Divine Judgment against sin. And they made that act by which the Christhood was fully attained, the basis of the most terrible doctrines which have ever cursed

mankind. For it transferred the sin of humanity to the Christ, and affirmed that He bore its judgment in the stead of the race. It presented the Passover as the act by which one soul did for all other souls that which every soul must at last do for itself. And thus was the most Holy Act of the Christhood made the means of preventing men and women from seeking perfect redemption in Christhood. Not only was His most sacred Act thus degraded into the mire of matter, and made the occasion of building up the most fiendish interpretation of the Divine purpose towards this Planet and its children, but it was also made the chief means of veiling the true vision of the Divine Love from the human soul and thus preventing the return of the Celestials to their own spheres, and the Planet's children to spiritual conditions. This was just what the materialising spirits meant. They hoped to accomplish so much, and only too well succeeded in their diabolical plot. They ruined the Planet. They made the true evolution of its children almost impossible. They ensnared the Celestials into the dens of their own creating, and heaped upon them the most loathsome acts. They prevented their return to their own spheres though the Christhood was manifested for them, and was essentially their own. They made the work of their Divine Leader in the Celestial world impossible on the earth. They perverted all the teachings He gave with a false presentation of facts which the story of His life contains as they wrote it out. They made the most Celestial "sayings" which He spoke to His disciples in the hours of sacred fellowship, as common as the multitudes He is said to have addressed. They wrested from some members of the Inner Brotherhood some of these sayings, and these may now be found in a false setting within Paul's Epistles. They made the effect of the Christhood to be the very antithesis of the purpose for which it was lived. Thus once more they made His teachings to be ineffectual.

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THE TRIUMPH OF THE TRUE PASSOVER.

The Passover has thus had a disastrous history. It began with the Planet-soul's own fall into material forms, and has continued through the entire history of its children. It began in the materialisation of the spiritual substances of the Planet, it has continued in the materialisation of spiritual

truths essential to the redemption of the human race. It began in a plot by the fallen angels (as they have been called), and it has been perpetuated by the same means. It manifested the purpose which was in view when the Planet-Soul was persuaded that a command had been issued by the Elohim that material kingdoms were to be fashioned by the Planet, and it has but thinly veiled that purpose in all its other acts of deception. It first struck at the heart and then at the limbs. It was sure of success when it won over the Planet to materialise; for what the parent did, the children were sure to do. It paused not even there, but sought to inveigle the souls of the Celestials. It only too well laid its plans for them to fall into the hells of matter, for they became the victims of Apollyon, and have remained so.

To save them from the life of matter the Christhood was lived and the Lord's Passover made. And now the time is at hand when the originators of so much evil must find their machinations at last overthrown. The Angel of the bottomless pit is the dragon of matter, and his time is come to be cast out from the Planet. And it will be accomplished by the very means which the materialising demons have used to ensnare the faithful. For the Holy Passover which revealed itself in the Christhood, and whose sacred meaning they perverted, is now accomplished. The astral world no longer can prevent the Sons of God from rising into the planes of spiritual realisation. *That world has been reconquered.*

## ANSWERS TO CORRESPONDENTS.

G. O.—*The High Mass as the sin-offering.* Your question as to our meaning on p. 249 is one which has been asked by many inquirers within both the Greek and Roman Churches. The people have always been taught that the Mass was offered for the sins of the children of these respective Churches; but they have also been taught, just as the various protestant sections have been instructed, that the life and death of the Christ were also for the sins of the whole world. And many of the more thoughtful of the adherents of these Institutions have wondered how it came to pass that if Jesus died for the sins of the people a repetition of that death should be necessary. Even the sin-offering must have been imperfect if it became necessary for it to be augmented from time to time by the Mass. For the Mass is the sin-offering in purpose if not in fact. That is its meaning.

And it exists only with this idea, that forgiveness may be poured out upon the people.

The very idea of a sin-offering in those Churches which embrace the vast majority of believers in the Christian religion, existing for ages along side of the idea that the Christ lived and died for the sins of the people, is in itself one of the most astounding contradictions that was ever heard of. For if the death of Jesus was the sin-offering, then there is no need for its repetition even in symbolic form; and if that repetition is a necessity, then the supposed sin-offering by means of His death was imperfect; and if that death were not an adequate sin-offering by which the whole world might enter into the experience of forgiveness, then no mere repetition of it by means of a symbol could make up wherein it was lacking. For, the sin-offering being one for sin must be adequate to serve the purpose for which it is offered; and should it fail in this most essential particular, then no other method could be found by which that offering could become adequate than by the return of the one who became the sin-offering, that He might Himself make up wherein the sin-offering was lacking.

Now this is just what the Christ did. The sin-offering was only begun by His betrayal by one of His own Initiates. He offered Himself as a sacrifice to the Astral world which had found no response in Him during His Christhood. There was no sacrifice made to God to change Him towards His children. There was no satisfying of the Divine Justice by any offering which He could make for men, since that Divine Justice demanded and does still demand of all souls that inward purity, truthfulness, compassion and love which we associate with the Eternal Father, and of which the Christhood was a beautiful and noble exposition. So that the sin-offering had no relationship to the Divine, other than as an interpretation of the Divine Love for the whole world. For, as the Churches themselves have always taught, the sin-offering on the part of the Christ was always voluntary. He laid aside His glory that He might enter into the conditions of sinful man under every phase of temptation by means of a sinful body and an environment conducive to producing in that body such conditions as human souls passed through. He knew by this means how it was so hard for man to overcome the Material Kingdom which dominated him, and all the animal desires by means of which he sought his highest and most permanent life. In no other way could He have known how men and women suffered under the dominion of matter and animal desires. As a Christ He could not be tempted. There was no response in Him to the prince of this world. "The prince of this world cometh," He once said, "but findeth nothing in me." This He said to His followers in the upper room when they discovered His Christhood, in order to illustrate to them the true significance of such an attainment. For only

by such an illustration could they understand the reason why Christhood had no temptations such as befell the ordinary soul.

But the Christhood could not have been in any sense a sin-offering. It was the realisation within the Soul of the Divine Presence, the consciousness of absolute ONENESS with the Father. In such a state of Soul-realisation the temptations which beset the human soul were impossible. He could not be tempted where there was no response. If He had been in a state to be tried and tempted like other human souls, then He could not have been the Christ. The fact that He was the Christ disposes of the possibility of the other. So if it were necessary to have a sin-offering in order to rescue the world, that sin-offering must be apart from the Christhood.

The Christhood was essential to the sin-offering. No one could become a sin-offering who had not shown the Christhood first, for the Christhood was the state in which such a soul could surrender itself as a sin-offering to the Astral powers. The prayer of the Christ in Gethsemane is only thus understood. The story was not a literal incident but a spiritual fact. Gethsemane was the picture of inward conflict between the Christhood and the sin-offering. The prayer of anguish, "O my Father, if it be possible, let this cup pass from me," indicates what the sin-offering was costing the Christ. It was something from which He shrank with all the horror of a Celestial Soul who had known only the Divine Presence and Love.

That prayer was His Passover Act. It was the passing of His soul over from the state of Christhood into conditions which would expose Him to the temptations of the life of the senses. In that hour He knew the horror of human sin and guilt. He was then in the Astral conditions; and they could not affect the body in which His Christhood was manifested, yet by means of that body in its very purity He was able to sense the terrible states into which He had purposed to descend. These were the cup from which he shrank. No wonder His pure soul shuddered under the horrible experiences and would fain have drawn back from its poison. No wonder He cried out in unspeakable anguish "Eli! Eli! Lama Sabacthani"! when He knew what lay before Him. For He saw that the one who had been to Him His comfort and help during His Christhood and who was His Consort and Counterpart in the Celestial World, would not accompany Him in His sin-offering because, to know the extent of sin, He must suffer alone.

The descent into the hells of human woe born of all manner of sinful experiences was His sin-offering. He stooped to know the lowest conditions of a human soul. He began as the male-factor though He was innocent. He then passed over from the Celestial Spheres of the inward consciousness of the Adonai to the soul lost in the outer darkness of despair. From that state He almost immediately recovered because it was not then

possible to shut out the memory of His Celestial nature and origin. But it was a foretaste of all that awaited Him during the ages of His absence from His own spheres, in which He would be the object of constant attack from the Astral plane, or Kingdom of the refined material magnetic forces which were the great tempters and triers of men and women. And the knowledge of the kind of lives He would have to live during His absence, was like a veritable nightmare to Him. For He then knew what His sin-offering would cost Him in shame and pain. He saw how He must descend to the life of the most depraved, if He were to understand how they were to be rescued. For it were impossible to understand the life of the senses without having gone through all the conditions which that life produces. In this way was He a sin-offering. He offered Himself as a buffet to the Astral world that it might tempt him as it tempted the souls of those whom He had lived the Christhood for, but who were not sufficiently spiritual to apprehend its meanings. He was a sin-offering for His Own Sheep first, and then through them for the whole world. And as His sin-offering has now been completed, and many of His own sheep have begun to apprehend the purpose of the Christhood, there is now no longer the same need for Him to live in the world as a human soul to be looked upon as one of the human race. But the hour is near when He shall make manifest to His Own.

G. O.—*The Gospel of the Holy Twelve.* This Gospel record is what it purports to be. It is the recovered document from which the Four Gospels as we have them to-day were built up. It is not, however, on that account any more trustworthy. It was the first formulated life of the Christ and was written about the year 70 A.D. It embodied the brief skeleton of the Acts of Jesus as recorded by St. Matthew, and the Sayings of Jesus recorded by St. John. It was the gospel used in the last quarter of the first century and the beginning of the second. But, as may easily be detected, it was tampered with by the Paulites. The many stories surrounding the life of Jesus were all borrowed from ancient histories, and adapted to the new setting. The sacrificial system propounded by the Paulites runs through it, even where the Sayings of Jesus run counter to such a doctrine. The idea of the sin-offering is most evident in the record of the "Oblation," as the Passover was then called, for it emphasises the need for the Christ giving up His life. But the whole idea is prostituted by the gross materialisation of the Act in which He is said to give Himself. For the story of the Passover in the recovered Gospel is even more materialised than in the account which was afterwards given in the Synoptics where it was somewhat modified lest the hand of the betrayers should be discerned. And the idea of an outward Kingdom is one of the boldest in the whole of the record, for it purports to have been given by the Christ to His Initiates after He had

passed through death and was about to leave the earth. The outward Kingdom and the visible Church possessing phenomenal powers were the strongest pictures in the historical setting of His life written by the Paulites as an exposition of their own views and aims. And the Jewish nature of the compilation can easily be detected in the Church at Jerusalem—not the Brotherhood, but the outward and visible Kingdom—being exalted into the position of occupying first place in the outward Kingdom, so as to surround it with the seeming approval of those who had intimately known the Christ, and thus to present it to the world as something which the chief disciples had taught.

Thus the Gospel of the Holy Twelve, whilst being exactly what it purports to be—a recovery of the most ancient formulated story of the life and teachings of Jesus, is also as untrustworthy as the Gospel records which were compiled from it. Nor could it ever have been recovered from the Magnetic plane of the Planet but for the great change which has come over that plane of late years through the conquest of the Astral World. Those who wrote it soon after Paul had finished his missionary journeys were those who sought the defeat of the Christ's sin-offering by misrepresenting the purpose of His Christhood. And they did this by means of the perpetuation of the "Oblation" or Passover Act in material forms, and by founding an outward Kingdom in which these forms should play a most important part.

C. E. A. M.—*The Soul and the Lower Mind.* Your question is not so difficult to answer as it seems. But unless the inquirer realises the absolute distinction between the lower mind, the Ego, and the soul, it were not easy to make the subject clear. The brain is the vehicle of the *lower* mind, never of the soul. The soul-mind cannot communicate direct with the brain, but must approach that vehicle by means of the lower mind. The higher mind is not the vehicle of the Ego, but is the reflector of the soul's true intuitive knowledge to it. When therefore the soul desires to communicate to the lower mind—which in a life aspiring towards the Divine it does constantly—it must approach the lower mind by means of its own mind—the higher mind, as we name it. That mind, if in harmony with the soul's aspirations, can then reflect from the soul that desire, and pass on its image to the lower mind: that mind when in harmony with the higher mind can at once communicate to the brain what it has received; and then the brain can unconsciously control the hand to receive the message. This is true automatic writing. The purity and clearness of the message will indicate the state of the lower mind. If therefore a communication be given which purports to come from your Ego, and that communication is in its nature pure, then to receive it in writing shows how strongly the soul feels on the question, and how very anxious it is to communicate its desires to the lower personality

and to impress the lower nature with the need which it points out. In your case the soul was telling you, by the means we have indicated, that your Ego had awakened to the Divine consciousness, and would be able to rise up more and more into a condition of spiritual realisation if you followed its counsel as given through your hand. Your Ego evidently sees the path to the state of Christhood and longs to follow it, and so seeks for that unmistakable help which it has indicated to you. Follow the path it suggests; seek to often enter the silence for communion; ask only for the highest things to be given you; let no earthly desire dominate the lower mind; but strive as you suggest you are doing, and the end will indeed be blessed.

*The Astral Kingdom and the Spirit-World.*—Many seem to confound these two kingdoms as if they were the same; but there is no direct relationship between them. The spirit-world is a general term covering a vast space in the world of discarnate souls. It covers the plane known as the Astral. But it also embraces the lower spiritual spheres where human souls are undergoing purification to fit them to enter into higher spiritual conditions. The spirit-world must therefore always be understood to not only embrace the Astral plane, but to cover the whole region where human souls dwell in their discarnate states until they are driven by their own Karma upward to the higher spiritual planes, or downward to lower planes of experience where they may learn necessary lessons, or back to the earth-life, in new conditions in harmony with their Karma.

The Astral Kingdom, however, is somewhat different. It relates more to the plane where souls function even when in the body, and embraces also the kingdom where the disembodied souls have to dwell till they throw off the astral part of their nature which they have generated during their earth-life. It is likewise the magnetic plane where souls find their own past reflected, but which they never recognise as their own past until they attain a state of regeneration, when they become able to read the history there recorded.

THE EDITOR.

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"TRUTH is certain, soon or late, to appear
In front of us, whatever we may do
To avoid the meeting. Better when we hear
Her steps approaching for the interview,
Prepare at once, and meet her face to face."

## THE HALO.

Think what a price to pay,
Faces so bright and gay,
Just for a hat!
Flowers unvisited, mornings unsung,
Sad pastures bare of the wings that o'er-swung,—
Bared just for that!

Think of the others, too,
Brothers and *mothers*, too,
Bright-eyes in hat!
Hear you no mother-groan floating in air?
Hear you no little moan, birdling's despair—
Somewhere, for that?

Caught 'mid some mother care,
Torn in a fowler's snare,
Just for your hat!
Plenty of mother-heart still in the world;
All the more wings to tear, carefully twirled!
Women want that!

Oh, but the shame of it!
Oh, but the blame of it!
Price for a hat?
Just for a jauntiness brightening the street!
This is your "halo," O graces so sweet—
DEATH! and for that!

W. C. GARNETT.

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"STILL is the might of Truth,—as it hath been,—
Lodg'd in the few,—obey'd, and yet unseen:
Rear'd on lone heights, and rare,
His saints their watch-flame bear,
And the mad World sees the wide-circling blaze,
Vain searching whence it stream, and how to quench its rays."

## PASTEURIANISM.

I HAVE had the opportunity of studying the nature of the life-work of M. Metchnikoff and many of his scientific brethren at the Pasteur Institute in Paris.

Let me show you what that life-work means. Let me first take you through all the large laboratories, fitted with all kinds of apparatus for scientific investigation, all modern appliances for vivisection, operation board, intricate machinery, electrical batteries, etc. You will see the animals carried up to be operated on, you will see animals kept for observation in the laboratories; but, if you are not an initiate in the secrets of science, you will not be shown the actual operations—no doubt lest such sights should disturb your equilibrium. I will not therefore give you any harrowing details of these operations, but will merely point out that most of these inoculation experiments, which are affirmed to be so innocent, entail a very serious preliminary operation, in many cases opening of the skull, removal of a piece of the skull bone, and introducing of the disease poison into the brain.

The whole of serumtherapy is built on the observation that, in the case of many of the infectious diseases, persons who have suffered from one attack are to some extent protected from any recurrance of the malady. Therefore scientists have supposed that immunity from a disease might be artificially induced by injections of serums or disease poisons. These serums are obtained in several ways, one of which is the Pasteurian method which I have already described. Another method is that described in Dr. Bosanquet's book on "Serums, Vaccines, and Toxines." Dr. Bosanquet is an English authority on the subject, and his book is just fresh. The animal, generally a horse, is first infected with tuberculine and mallein, in order to test whether or not it suffers from tuberculosis and glanders. "If it prove sound, it is in some cases first inoculated with a dose of weakened toxine," let us say diptheria toxine. The inoculations are made at the roof of the neck. "After this the animal is inoculated with increasing doses of the

virulent poison at stated intervals of time." After each dose the animal gets fever and naturally feels ill, suffering as it does from an attack of the disease in question. "When a sufficient degree of immunity has been reached" —that is when the body of the animal is thoroughly saturated with the poison—"the blood is withdrawn from the jugular vein." Sixteen to twenty pints of blood can thus be drawn at one time from a good sized horse. The anti-toxin is prepared from this blood. A bottle containing about one teaspoonful of this serum is sold at fifteen shillings. I have heard from a person who has been working in the laboratories of a well-known firm of commercial chemists who supply serum, that they generally buy an old worn-out horse for about thirty shillings. The same animal is made to go through the same treatment over and over again, and sixteen to twenty pints of blood are withdrawn every time. This gives us an idea of how extremely remunerative the serum business is.

Great quantities of anti-toxin must indeed be needed, because, according to Dr. Bosanquet, the duration of the protection is short, in some cases, as in the case of enteric fever, he says, that it is "So short that it is easily overlooked," and thus the same person will have to be inoculated over and over again in order to be safe.

Dr. Bosanquet further says, that "Diptheria again does not seem to protect against subsequent attacks." It is difficult to see on what ground he can then defend the use of anti-diptheria serum. But he is of course an orthodox upholder of serumtherapy, and not even his own assertions can induce him to see the fallacy of the system. He refers to the dangers of diptheria anti-toxine thus (p. 56). "As the most frequently used serum is the diptheria anti-toxine, it is chiefly in the case of this remedy that ill-effects have been observed. They consist in cutaneous eruptions of various kinds, pains with some swelling and tenderness in the joints and occasonally rise of temperature and feeling of illness. . . . . In a few instances more serious effects have ensued. . . . . .

Actual death may occur. A few instances have been recorded after the use of diptherial anti-toxine, and the present writer has seen a case in which the injection of anti-streptococcic serum in a patient suffering from pernicious anæmea, was quickly followed by coma and death."

It is rare, indeed, to hear a scientist admit the dangers connected with the use of serums, and we ought therefore to appreciate such an admission from such an authority. The fatal results are, as a rule, carefully hidden from the view of the general public, and comparatively few realise the injury inflicted on a body in which a disease poison is introduced. Not only is the natural immunity, which every living organism posesses, destroyed ; but, in the case of preventive serum, we impose on a healthy body the trying task of fighting against and throwing out a foreign poison. In most cases the body is incapable of effectively doing so, and the poison remains, often causing various forms of disease, such as abcesses and inflammation, etc. In the case of an organism already attacked by a disease, we add a new poison to the disease-poison already existing, and which has caused the morbid condition.

All serums must be tested on animals before they are turned out into the market, lest they should be toxic and thus cause the death of the patient. Innumerable animals are required for these testing experiments alone. Can we, then, who realise the dangers of this materialistic science, cease to cry out against it? Can we silently stand by and see our fellow creatures, subhuman and human, subjected to its tyranny, made to suffer terribly under its sacrificial system? Surely it behoves everyone of us to use all our powers in the fight against this growing evil. In doing so we participate in the great work of true culture. And when once that true culture of mind and heart have become realised facts, science shall no longer be founded on matter, but be the interpreter of the laws of true beings.

LEISA K. SCHARTAU.

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"When we become kind and humane to all that is, suffering and poverty will be no more."

## THE TRUE BASIS OF FOOD REFORM.

THE true basis of Food Reform must ever be spiritual If it should fail to build itself upon such religious foundations, it will fail to accomplish any permanent good. For all true reform must have the heart as its seat and the habits and actions as its manifestations. The reforms which have been begun and continued in past ages, but which have come to naught, have been failures because their foundations were not spiritual. Wherever the truth has prevailed to influence the inhabitants of any age to nobler ideals, it has always been born of the spiritual nature of man. For man is so much more in his nature than the mere life of the senses, and so much nobler in his true nature than the sense-life can ever manifest. So that should the sense-life be such as we witness constantly in the world, the true nature of man will remain hidden like treasure buried in a field.

It is therefore essential to understand that true nature if we would effect permanent reforms in the world. Merely to attack the sense-life in the hope of effectually changing the habits of a lost humanity, is so much energy thrown to the winds. For the mere reformation of the sense-life without recalling man's true nature to assert itself and manifest its Divine dignity, would never change the moral and social conditions of society. For, had such a process been possible, the manifold reforms which have been carried on in various ages in the past history of humanity would, long ere this, have effected the social and national regeneration of mankind. When we know these things that, right down the ages in all the great peoples of the world where reformers have arisen to lead the people back to simpler ways and purer living, they have one by one failed, we should seek for the cause of the failure. The history of Food Reform is as old as the history of the last of the prophets. It carries us back to the days of Pythagoras and Isaiah. It was in operation long before they gave their messages to the world. It has come down to us through a thousand channels, each

one of which hoped to accomplish the purification of the contaminated streams of human desire and habit. Yet each one of these has in turn failed. By each of them a great hope has been awakened, like a newly kindled fire with inflammable materials, and then it has gradually died out, leaving only the smouldering embers to testify of its efforts.

True reform must be a fire lit by the Divine Spirit, if it is to endure through the ages and effect at last the *real* regeneration of the heart of mankind, and not simply some minor aspect of the evils which have overtaken them. All the great world-efforts in the past have been almost absolute failures because they have been commenced on the basis of merely improving the sense-life; for even those which seemed to have a religious foundation were only so in name and not in fact. For the end of the reform was not the realisation of the Divine attributes of the human soul, but largely the outward benefit which might accrue from the new mode of living. And these very objects of an outward and sensuous character are those which we always find dominating the many reforms of the present day. For even those which profess to be founded on religion and humanity only seek as their circumference the outward and visible results. They all aim at the creation of a kingdom born of and nurtured by the sense-life, whose conditions will professedly be those of Paradise though ruled and guided by those who love the sensuous more than the spiritual. For the true nature of man seeks not a life built upon material conditions, however refined; but it is ever seeking to realise those forces which are potentially within the soul—forces Divine in origin and nature, and which can never be satisfied till they find their fulness in Divine inward realisation.

It will thus be seen how futile are all the endeavours which may be witnessed to turn the Western world from the habits of carnivorism, unless these endeavours are born of pure spiritual desire, founded upon pure spiritual motives, carried on with pure spiritual aims, and inspired

from that true Spiritual World which knows not any sensuous life nor refined material kingdom. All such endeavours, however greatly needed, are sure to ultimately issue in pure animalism, even as such endeavours have done in the past. For to refine the senses is not to turn mankind into the path of spiritual rectitude. It may only end in a refined sensualism, even as did the adoption by the Greeks of the teachings of Pythagoras. For, unless the seat of the reform be truly spiritual, all its circulating forces will be non-spiritual; and there are no material motives and aims, however refined and noble they may seem, that will stand against the tide of the dominating power which a mere material life produces. History is so often repeating itself for the instruction of mankind; and he strange wonder is that mankind is so slow in learning the lessons of history. And it does seem almost inexplicable that so many noble workers in the cause of human regeneration should be so blind to the real meaning of that history. *And still stranger is it that so many of them should be found repudiating the* SPIRITUAL *basis of all their labours, seeking only the tangible and sensuous forms of their service, being content to look only for an outward result rather than for an inward and upward movement of soul out of which would grow a thousandfold greater results than they have ever even dreamt of.* For, when the *soul* of the human race is truly awakened, the entire manhood of the race will become changed divinely; for the soul knows what is right, though the lower mind obscures its vision and so prevents it from realising the truths it knows. But to awaken the soul from its spiritual torpor that it may assert itself and gain dominion over the mind of mere matter with all its sensuous and sensualising desires and habits, is to build upon eternal foundations which no storm-sweeping world conditions can ever shake.

J. TODD FERRIER.

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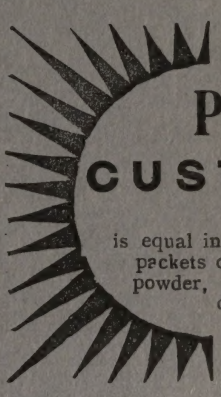

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